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# THE AMERICAN McALL RECORD

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# THE AMERICAN McALL RECORD

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# The AMERICAN McALL RECORD

VOLUME XXVIII

DECEMBER, 1910

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*Friends of the Mission when in Paris should always consult the church notices in the Saturday (Paris) New York Herald for news of McAll Meetings.*

With extreme pleasure we announce a book which precisely meets a need every one of us has felt—the need of a thorough acquaintance with the political, intellectual and spiritual environment of our Mission. “France Under the Republic,” by Professor Jean C. Bracq (Scribners, New York, \$1.50 net) is written by one who has been closely associated with his mother country through all the years of the Republic, and having been as closely associated with America, he knows precisely what we of this country need to know. One reviewer says: “The writer does not know any publication of a similar kind which throws so much light upon the problems of the French Republic as this interesting work.” Another says that the book is infinitely more interesting and valuable because Professor Bracq can say, with La Fontaine’s pigeon, *J’étais là, telle chose m’avint.* To us it has a still nearer interest, because Professor Bracq was the first Representative Secretary of our Association and founder of many of its most important Auxiliaries.

On another page M. Fleury (during recent years in charge of the New York Hall, Rue du Temple) writes regretfully of the closing of the hall in the Rue d’Aubervilliers, Pantin, one of the suburbs of Paris. At one time M. Fleury was in charge of that hall, and it is natural that he should feel regret that, because of last year’s deficit, the Paris Committee felt compelled to close this hall. Happily, as we learn from a recent number of *Le Christianisme*, the work in that important suburb will not be given up, since it has been taken over by the Lutheran Church of the *Quatre Chemins*, the quarter in which our hall was situated.

Dr. Benham, having quite recovered the use of his voice, has resumed the direction of La Villette Hall, in the Rue d'Allemagne.

The orchestra of Mr. Greig's church in Bercy—sedulously trained during long years by Mrs. Greig and contributing much to the services of that church since its Mission days—coöperates with Pastor Samuel Anderson in his "roulotte" work among the "Bohemians" around the Choisy gate of Paris by giving an occasional open-air concert around the rolling chapel. A distribution of tracts follows the concert.

It will be remembered that a church was originally founded in our Bercy Hall, contrary to Dr. McAll's policy and that of the Mission, simply because in that part of Paris there was no Protestant church of any kind, nor any opportunity for the converts of the hall to be received into the Church of Christ. The members of this church are, therefore, all converts of the Mission, with possibly a few Protestants who living in that quarter have been glad to embrace this opportunity to join a church.

Curiously enough, a number of saloonkeepers send their children to our schools and approve of the temperance instruction which we give them. They say that they would ask nothing better themselves than to give up the liquor business, if they could afford it. They are the first to condemn inebriety, the whole blame of which they throw upon the drinkers, just as the drinkers blame the liquor dealers. Not long ago a saloonkeeper sent us five of his eleven children, all boys and very well trained. Another has permitted his two daughters to join the Band of Hope.

The new St. Etienne hall was inaugurated on Sunday, June 12th, M. Beigbeder presiding and three pastors taking part. It takes the place of the former hall, which the owner needed for his own purposes. After twenty-five years of devoted work in the old hall Dr. Hastings-Burroughs could not but leave it with regret, but he writes that since the new hall is on the principal thoroughfare of the city he hopes for great things from it. He is especially grateful to the ladies

of the Trenton Auxiliary who sent him a special donation for the expenses of moving, for new furniture—sadly needed after a quarter century of service—and for painting and decorating the front of the hall. “That is what we desired,” he writes, “for an evangelistic hall ought to be gay and attractive.”

Writing of the experiment so successfully made the past two seasons in holding “contradictory” meetings in hired public halls, such as are described elsewhere in this number, Mr. Beigbender says: “We shall keep up this work next winter, if we receive special gifts for the purpose. We must not encroach upon gifts intended for the maintenance of the halls, but I calculate that \$500 or \$600 would suffice for the other work.” Is there not some one—possibly one who has been present at one of these “Meetings for Discussion” (*Conférences Contradictaires*)—who would like to make a special gift for this purpose? As we go to press we learn that “our” M. Peyric, of the *Maison Verte*, lately conducted a *Conférence Contradictoire* under the auspices of the Y. M. C. A.

Last year it was the happy privilege of the American McAll Association to send to the Paris Committee 15,000 francs (\$3000) more than the previous year. Unfortunately, however, gifts from other sources fell off to so serious a degree that at the Annual Meeting the Treasurer had to report a deficit of more than 30,000 francs. It is at such a time that the Woods Memorial Fund lends its invaluable aid, without which the work would perforce be grievously curtailed. It is pleasant to know that by the first of October the deficit was reduced by nearly a half. With practical wisdom, however, the Paris Committee introduced certain retrenchments, such, for example, as the closing of the hall in Pantin (Rue Auber-villiers), elsewhere noted. It is greatly to be regretted that in this time of France’s spiritual need the watchword of the Mission should not be “Advance!” rather than “Retrench!” We build great hopes upon our own Forward Movement, announced at the Washington Convention, and already in process of inauguration in several Auxiliaries. We trust and believe that a large financial gain will be the result, even in this its first year.

A free dispensary was opened by our Mission in Marseilles just a year ago, and has been the means of bringing many within reach of the Gospel message. A "Popular Christian Fraternity," also formed last winter, serves to bring together the attendants at the various halls in that city, making them known to one another.

Mlle Marthe Savary, one of the Secretaries of the Bureau of the Mission, Paris, was married last August in the Eglise du Saint Esprit and has removed to England. Her duties and those of the other Secretary, Mlle Gelle, whose post has been suppressed in the interest of economy, have been taken over by the efficient and devoted Mlle Elise de Garis, long a faithful worker in Paris, Limoges and, in fact, wherever she has most been needed. Of late Mlle de Garis has been actively co-operating in the work in Grenelle (now taken over by the Canadian Auxiliary). Her place there is taken by Mme Morin, hitherto Bible Reader at Bonne Nouvelle, that post being suppressed in view of last year's deficit.

A French priest, the Abbé Plateau, impressed with the success of our Mission boats, has decided to undertake a similar work, more especially for the evangelization of sailors and 'longshoremen engaged in river and canal traffic. A vessel of 1117 tons has been placed at his disposal by a generous person. It will be called *The Morning Star*, will contain an assembly hall and an office, and will circulate on the interior waterways of France, as do our boats. The mission, however, will be addressed not so much to the inhabitants of villages as to the persons employed on the tugs, canal boats and barges which are occupied with river traffic. Readers of Daudet's charming story "*La Belle Nivernaise*" know that there are many families living on canal and river boats. The importance of evangelizing the women and children as well as the men on the boats has long been present to the minds of our Mission workers, but it has never been feasible for us to undertake it. We must rejoice that Roman Catholics have been moved to follow our initiative in the boat work, as years ago they followed it in establishing Thursday schools.

### A "SOCIETY FOR TAKING FORWARD STEPS"

A few weeks ago the postman came to the door of our Bureau in Philadelphia with the question, "Are you the Society for Taking Forward Steps?" He bore a postcard addressed "1710 Chestnut Street, Philadelphia," and bearing simply the words "Please send special literature for Forward Steps, and oblige, etc."

Of course he meant us! Somehow the fact had drifted out to an obscure town in far-away Nebraska that the American McAll Association had this year adopted "Forward!" as its watchword, had formed a National Committee on Forward Work and was seeking to establish like committees in every one of its Auxiliaries. No one will doubt that the unknown gentleman who has furnished us with so pertinent—and so true—a name was at once supplied with all the "special literature" at the command of our committee. And who knows what good things Nebraska has in store for France as the result of that request and its answer?

Yes, we *are* a "Society for Taking Forward Steps." It is true that not all of our Auxiliaries appear to know it. The Committee on Forward Work has not yet heard from all the Auxiliaries. But we know that the winter is still young. Some Auxiliaries have hardly got into working order yet; but will not every Secretary who has not already done so, write to Mrs. Le Boutillier, Chairman of the Committee, telling of the plans or the difficulties of her Auxiliary?

All through these United States there are those not in any Auxiliary, who, like the Nebraska gentleman, are eager to "take forward steps" with us for the evangelization of France. There seems to be an aftermath of interest from the United Mission Studies of last year. Country towns in far-distant States are asking for literature, as if the wave of interest in Latin lands had but just reached them. Every State in the Union has been thus represented at our Bureau by letters of inquiry. At last the door is open to our work in every State in the Union. Shall we not make haste to enter in? How soon it must inevitably be closed by the impact of new interests arising from new studies! Now is the time not only for a "forward movement" in every town and city in which we have

Auxiliaries, but for every member of every Auxiliary to reach out to her acquaintances and connections in distant States, with information about France and an invitation to join hands with us in taking "forward steps" for the evangelization of that wonderful country.

That has lately occurred in France which makes the McAll Mission doubly needed. A few weeks ago the Pope condemned *Le Sillon*, a movement which, originated about ten years ago by Marc Sagnier, a devout, enthusiastic and most energetic Roman Catholic, with a view to broaden and deepen the spiritual life especially of Roman Catholic young men, has spread all over France and counts hundreds of thousands among its adherents. Thoroughly loyal to the Church of Rome, as has been proved by Marc Sagnier's prompt and unhesitating submission to the papal decree, the movement was outside of the hierarchy, with the avowed intent of reaching those who had broken with the hierarchical system, and this the Pope would not allow. He must have all or nothing; and so, while the leaders in the movement are loyally submitting to be silenced and rendered inactive, the vast multitudes who have followed them are left shepherdless. What an opportunity for the McAll Mission! What a trumpet call to us to supply the Mission with all the funds it needs! Shall this call, as well as the wonderful appeal of the Mission Study Course, be unheeded by us who have declared ourselves the helpers of France in her religious need?

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One morning M. Nebort, the missionary of *La Semeuse No. 1*, stationed near Lille, met a poor woman who had attended the meeting of the previous evening, and had been especially impressed by the love of the Saviour pardoning from the cross those who had executed him and the malefactor crucified at his side. She had resolved to become holy, and to resist her evil desires. "It is seven in the morning," she said, "and I haven't had a single drink yet! Before I heard you speak I should have had several by this time." Once a saloonkeeper brought one of his customers, a habitual drunkard, to the evangelist, to be cured of his failing. Other examples could be cited.

**A GLANCE AT THE ANNUAL REPORT**

Reading over the various accounts of the work of the past year as recorded in the Annual Report, one is struck by the amount of patient toil of all kinds there recorded. The past has been a year of much activity, and there have been not a few encouragements. Especially in the rural districts has the work of the Mission borne visible fruit; the Boats and the Movable Hall testify to that. But in the large centres, as St. Etienne, Nantes, Rouen, Fives-Lille, Marseilles and elsewhere, not to speak of Paris, the workers can all speak of blessing given and of not a few conversions.

The following facts from M. Beigbeder's report will illustrate this:

"After a meeting in which we had taken the subject of the Prodigal Son, a young man, a stranger, remained behind, weeping. We found that he was the son of a pastor, who had been converted in his youth, but had fallen away, and had sunk so low that his experience had been identical with that of the son in the parable. But he had returned to his heavenly Father that evening, and on the morrow would return to his father, the pastor.

"A man who had lived a thoroughly evil life came one evening into one of the halls and listened with more or less attention to the strange things that were said. A week later he came again, and then attended regularly, and before long he gave clear evidence that he had begun to understand the Gospel. The grace of God had done its work, and to-day he is completely changed, and is truly a new man.

"The wife of a man employed in the railway company's service lost her husband, and was so affected by the sorrow that she became very ill. The idea of suicide haunted her and she determined to kill herself, not hesitating to leave her two little girls orphans. She was determined to do this, and began to spend the money she had, the result of the sale of a small grocery business, before she ended her life. Then a neighbor begged her to come to the meetings, and the first time she did so she was greatly impressed by the prayer of a young man as he thanked God for his salvation. She came again to the meeting, and by the goodness of God was led to true repentance and

to faith in the Lord Jesus. And now she is completely changed, healed in body and in mind, and I do not know a Christian more happy and peaceful. Busy as she is, she never misses a prayer-meeting or a Bible-reading, and loves to render her testimony as to what Christ has done for her. She is always ready to help in any way, and never minds how humble is the task allotted to her, and she is very useful in the rounds we make for colportage work and for Gospel preaching. This is what the Gospel of Christ does for one who was weary of life and who was resolved to end it.

“A few months since, a young woman, well dressed and of distinguished appearance, came into the meeting at *Boulevard Bonne Nouvelle*. She began to attend regularly, but her extreme reserve made me hesitate to speak to her. One evening M. Hirsch received a letter from one who told him of the great distress through which she was passing, and also of the great blessing she had received from the meetings, and we were not long in discovering that this young lady was the writer. I also had a similar letter from her, and it came out that she was of good family and had lately lost her beloved father, and was alone in Paris, without employment and in great need. It was only when at the end of her resources and having almost lost hope that she was constrained to make her situation known to us. We had a long conversation, and she said that, seeing the word *Conférences* in gas over the door of the hall as she passed by, she came in, being utterly wretched. The words she heard seemed to comfort her, and she began to attend regularly. We prayed together, asking the Lord to come to her help and to deliver her from her distress; and two days after the answer came in full, and far more than she had expected. Shortly after she wrote to me again, saying, ‘The day I first wrote to you I had made my plans to end my life. God led me to you, and you saved my life. \* \* \* Many, many thanks.’

“Another interesting case is that of a Jew, who was in London during the Franco-British Exhibition of 1908, and who heard M. de Grenier-Latour speak in the open air in Hyde Park. He was struck by the address, and having received a Gospel, he read it with deep interest. Being a pious Jew, he

asked himself, 'Why wait for the Messiah? Surely He is come.' On his return to Paris he found his way to the hall to hear the good tidings of salvation, and he is one of our most regular and most attentive hearers."

One cheering fact running through nearly all the reports is the larger number of children that have been attending the Sunday and Thursday schools. This is most hopeful, as the children of France are more than ever needing to be given the Word of God and to be taught therein. Most distressing is the increasing godlessness of the young people and their entire ignorance of any kind of religious instruction, and their consequent carelessness and lack of moral principles. The recent instructions given by the Vatican to the priests in France are most suggestive. In future children are to be admitted to the Sacrament at the age of seven years! Up to now the age was fixed at eleven years, and none under were eligible for confirmation. It is to be supposed that the Pope and his advisers feel that the children are getting less and less under the influence of the Church, and so they are making this change in their religious education. But the result must inevitably be to lessen the hold of the Church on the rising generation.

We feel, therefore, that we should make every effort to develop our work among the young, and try by all possible means to retain our influence over them. Hence the importance of the *Ecoles de Garde*, and of the Thursday schools with their varied occupations for the children, as well as the Sunday schools and classes.

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I found a Protestant workingman employed in a factory belonging to an elderly lady, a Catholic, writes M. Tricot. She observed how well he worked, and how conscientious he was, and how he was esteemed by his neighbors for his kindness and gentleness, so when he brought her a Bible to show her whence he had found his rule of life he was welcomed. It was the lady herself who told me this; and when I asked her what she had found in the Bible, she said how much good it had done her, and she hoped our work at Ivry would prosper. She bought a Testament, for the Bible had only been lent her, and she wanted to have a copy of her own.

## THE GOSPEL IN A SHOP

By REV. CHARLES FLEURY

Following the long Flanders Road to the great Parisian cemetery at Pantin, after passing the abattoirs of La Villette, just before reaching the crossroads known as the *Quatre Chemins*, may be seen, in an adjacent street at the left, a modest shop front bearing the sign "Conferences About the Gospel." Not long ago a person who formed a part of one of those long funeral processions which Parisian pastors are so often called to make between their church and the distant cemetery, noticed this sign—most sympathetically, for he himself was a preacher of the Gospel. He saw the white sign above the shop door: he saw, too, that—*the door was shut!*

True, the presence of one of these humble little evangelistic "shops" is not enough to regenerate a whole district, especially not such a district as that of Pantin, which seems to have been given over not only to ugliness, but to all unseemliness; nevertheless, when one realizes that this humble hall of Aubervilliers is closed not to be opened again, one cannot but feel a pained regret, especially when to this little hall one had consecrated several years of his life. The poor little place which no longer speaks to the passer-by has yet a history. It cannot be written, and whom would it interest? Yet events of high importance have taken place there, events unnoticed by the world but marked by the all-seeing eye—the awakening of souls, discussions made in sight of God, consolations received by sorrowing hearts. And the joy, the joy here found by those who came from wretched homes and sordid, unhealthy work! Joy that was no longer the secret of God, but that could be read on wrinkled, careworn faces! The Christmases spent in this hall were indeed festivals of the poor, but they count among the best of my life. How they crowded into the little hall, and with what spirit they sang the songs about the Star, the Wise Men and the Shepherds, and the glory of the Babe lying in a manger! There was many a false note, quavering voices of old women, harsh tones of men, piercing notes of children not easy to discipline into harmony. But who noticed it, when all were so happy! Ah, let us not despise the little

shops where some at least of the weary and heavy laden have learned to sing of Christmas!

Every Sunday and Thursday during the winter the children crowded into the schools to hear the Gospel story, illustrated by colored pictures. Those street boys and girls found it intensely interesting. Nearly all of them were morally abandoned, but in the "Conference," as they called it, their conscience was awakened, they learned the respect of parents, mutual love, and they heard about God and the Saviour.

When it came time for the Christmas tree the little shop became much too narrow. We would have to rent a neighboring ballroom over a wine shop. In the place usually occupied by the noisy orchestra we set up a harmonium; where couples were wont to whirl, parents and children now found their places; and how the eyes of the little ones shone, almost rivaling the joyful glitter of the beautiful tree!

One year, having found the atmosphere of the wine shop little favorable to such a solemnity as ours, we rented the great Festival Hall of Pantin. At once we found our Mission taking a higher place in popular estimation; we had been admitted into the official world!

And now—what remains of all this work? The question may be asked of every work undertaken in the name of God. But it is a weak faith which fears that what has been done in His name was done in vain. One cannot make out the balance sheet of what the Spirit of God has done in hearts as one makes out the balance sheet of a commercial house. But sometimes a simple word is a volume of testimony that in such a heart, in such a family, a work of grace has been done.

Sometimes it is a fact. Not long ago a young man told me how, as the result of a meditation on the forgiveness of sins, he had found strength to make friends again with a comrade who had stolen his position from him. He added that in his childhood he had attended our Sunday school in the Boulevard Voltaire.

It is true that shops are no longer suitable places for preaching the Gospel. We need more attractive, more comfortable places, with more inviting exteriors. Saloon-keepers are offering luxurious halls to their customers. The children

of Light ought not to be less wise than the children of the period.

But if Gospel Conferences did not exist it would be necessary to found them without delay—they are an imperative necessity. Far from having served their time, it would be more correct to say that their time has just now come. The Popular Universities which for a time had such vogue are fast dying out, while our meetings continue and on certain points have reached a higher plane. The Meetings for Discussion (*Conférences Contradictaires*) have revealed among enlightened minds a widely existing interest in the religious question. Does not the juxtaposition of two facts seem precisely to prepare the way for the Gospel? The logical evolution of free thought on one side, and of Roman Catholicism on the other, pushing both forms of thought to their most revolting consequences, leaves the place free for those who desire to show the world its One Saviour. Free thought offers the people only the darkest incredulity, and they feel the need of faith. The atmosphere of Rome becomes daily more stifling, dogmas are imposed by the mere dictum of authority, the best wills are curbed, the most generous intuitions are placed under a rigorous yoke. Between these two extremes stand evangelical Christians with their message, which is truth itself and salvation for all, bringing at once deliverance from ancient servitudes, and a response to the aspirations of the religious heart. Whether or not the task is easy, we must address ourselves to it with more earnestness than ever. God wills it!

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*La Semeuse* No. 1, which in its year and a half of service in the environs of Lille has more than once changed its site, was removed in July to the quarter of La Madeleine, in the outskirts of that city. The work in this quarter has been most rewarding. "Our schools rejoice our hearts," writes M. Neboit, "by the number and the good order of the children. They listen attentively and sing with gusto." Another encouragement is found in a group of some forty young men, all rescued from the liquor saloon, which was formerly their place of meeting. Now they meet weekly in *La Semeuse* and their number is increased on recreation evenings to over a hundred.

THE SOCIAL-CHRISTIAN DAY IN BESANÇON

By PASTOR A. QUIÈVREUX,

*Director of La Solidarité of Rouen*

The "Social-Christian Day" of Besançon, occurring on the 16th of last June, was the outcome of long preparation, as it was the response to long-expressed desires.

At the close of the great meetings for evangelization held in Livron in May, 1909, M. Auguste de Morsier, a deputy to the great Council of Geneva, Switzerland, son of a noble Christian mother\* well known by her efforts for the elevation of public morality, uttered a thrilling appeal to Christians. It may be summed up in these words: "The time has come when all Christians, by virtue of being Christians, in the very name of their faith must set themselves to seek the solution of the social problem."

M. de Morsier and his friends had obtained from the Protestant Association for the Practical Study of Social Questions† (of which Monsieur de Boyve is President) the promise that a day should be reserved for them at the close of the next Congress of the Association, which was to be held in Besançon in 1910. He had prepared a series of theses with a view to guiding the attitude and the acts of Christians in view of existing social problems, and these theses he offered as subjects for discussion on the projected "Day" of Besançon.

The meeting of Social Christians therefore took place at Besançon on June 16, 1910. It proved to be an International Conference, so many were the countries there represented. M. Gide, the eminent writer on economics, professor in the School of Law of the University of Paris and Vice-President of the Protestant Association, accepted the presidency of the Conference. One hundred and fifty delegates or independent members had come from France, Switzerland, England, Germany, Belgium and Italy. They represented all Churches and all shades of social Christianity, from the most moderate, like M. de Boyve, the noble Christian philanthropist, the apostle of co-operative industry in France, to M. Paul Passy, professor in

\*Mme Emilie de Morsier was a leader in the campaign against the White Slave traffic.

†Founded in France in 1888.—EDITOR.

the School of Advanced Studies in the Sorbonne, President of the Christian Socialist Union. The venerable Pastor Babut, of Nimes, unable to be personally present, sent a letter expressing his sympathy. Pastor Lacheret, President of the Union of Reformed Evangelical Churches, and Pastor Wilfred Monod, President of the Union of Reformed Churches of France,\* were both present. Among the foreign delegates were Mr. William Ward, of London, President of the Association of Brotherhoods;† M. de Meuron, of the Swiss Christian Society of Social Economy; Pastor Kutter, of Zurich, author of "*Sie Müssen*";‡ Prof. Ragaz, of the University of Zurich; Prof. Morel, of the Neufchâtel Theological School; Madame Pieczynska, the noble author of "*L'Ecole et la Pureté*,"§ and many others. Prof. Rauschenbusch, of Rochester, U. S.; Prof. Seeberg, of Berlin, the President of the Young Women's Christian Association of France; the General Secretary of the Young Men's Christian Association of Geneva, and many others, sent fraternal messages.

The discussions of the day were chiefly devoted to the principles which should guide the attitude and the acts of Social Christians. M. de Morsier thus summed them up:

"The Social Christians in assembly at Besançon affirm: Legal equality of the sexes, the civic and political duty of the Christian citizen, respect of electoral minorities, State intervention in matters of public morality, a single standard of sexual morality, the principle of a necessary and beneficent social legislation, co-operation as a pacific system of exchange, the utility of socializing certain things of value, the right of personal control of those making use of them being reserved, recognition of trades unionism,|| repudiation of all measures of violence inspired by hatred or cupidity as contrary to the Gospel and tending to aggravate and perpetuate social conflicts, recognition of arbitration as necessary in international

\*The Union commonly known as "of Jarnac."—EDITOR.

†The P. S. A., or Pleasant Sunday Afternoon Brotherhood, Workingmen's Christian Association.

‡"You must," a Christian Socialist appeal to ministers.

§The School and Purity.

||*Syndicalisme*, which includes not only trades unionism, but unions of employers, and of all classes of persons who have common pursuits and interests.—EDITOR.

conflicts, and the right of the weaker nations and indigenous peoples to existence."

But of more consequence than this summary, which in its dry brevity cannot suggest the full content of the principles which were voted, the members of the Besançon Conference deemed their great religious affirmations as their principles of action. In the first hour of the Conference Pastor Elie Gounelle, in the name of the Committee of Organization, read a Religious Declaration affirming that "Social Christians of all denominations and schools of social reform assembled in Besançon desire before all else to be inspired with the Spirit of Jesus Christ and the teachings of His Gospel."

The Preamble of the Declaration of Principles adopted at the close of the day was as follows: "The Social Christians assembled in Besançon in International Conference, June 16, 1910, placing themselves under the inspiration of the Christ with the desire of putting into practice all the teachings of His Gospel, and in harmony with the highest inspirations of contemporary society, protest against any social order founded on competition and self-interest, and affirm their faith in a new order and their purpose to place themselves at the service of their brethren, to labor with them for its realization." Its conclusion was thus expressed:

"The Social Christians do not profess to have expressed their entire ideal in the above affirmations. The will of the Father constrains them, by a constant effort for individual and social renewal, to work toward the realization of that free and fraternal community which they call the Kingdom of God."

At the close of the Conference the Social Christians present founded the "French Union of Social Christians with a view to Action." Those from French and German Switzerland formed a similar Swiss Union, and the two Unions united in laying the foundations of an "International Federation of Social Christianity." M. Auguste de Morsier, of Geneva, and Pastor Elie Gounelle were elected respectively President and General Secretary of a Provisional Committee of Organization.

It is difficult to express the joyful enthusiasm, the fraternal union, and, with a keen sense of their own weakness, the full confidence in the Heavenly Father which animated the mem-

bers of this Conference. Such sentiments come from God, and with His blessing, in persevering fidelity, they cannot fail to bring forth fruit.

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#### INAUGURATION OF LA SEMEUSE NO. 2

As was briefly noted in our October number, this portable hall has been established at St. Nazaire, a seaport near Nantes, where it stands on Ocean Boulevard near the Public Garden. The dedicatory exercises, August 14th, were conducted by MM. de Grenier-Latour and Sainton, the latter being in permanent charge of the hall. M. Delattre, the well-known pastor of Roanne, whose good work on the boat "Bonne Nouvelle" has been greatly blessed, and whose testimony to the importance of the boat work is very enthusiastic, gave ten days of his August vacation to work in the new portable hall.

The inauguration of this hall is a new door opened into bigoted Brittany, so particularly difficult to reach since the excitements and hostilities aroused by the opposition of the Roman Catholic congregations to the Separation Law of 1905. It is hoped that by transporting this hall from place to place the Gospel may be brought to the very heart of that province. It may be remembered that twenty years or more ago our Mission entered a number of seaboard towns in Brittany—Brest, Morlaix, Quimper, Quimperlé and others—by means of the boats "*The Herald of Mercy*" and "*The Mystery*," loaned to Dr. McAll during two successive summers by the English Deep Sea Mission. Some remarkably good work was done there at that time (as readers of "*The Cruise of the Mystery*" were shown), and certain stations then founded were kept open for a number of years. It subsequently appeared that the amount of money expended in their maintenance might be put to better use in other localities, and these stations were suppressed, chiefly at the behest of that sad word, retrenchment. Every one who followed the interesting work of former years in Brittany will rejoice that a new attempt is being made by our Mission to carry the Gospel to this picturesque and religious though benighted people. M. Sainton's article about both forms of work in Brittany will be read with interest.

## CONFERENCES FOR DISCUSSION

By a "COMRADE" OF THE MONTMARTRE Y. M. C. A.

Eight o'clock on a Friday evening, and the streets of Montmartre (Paris) are crowded. On the Boulevard Barbès persuasive young voices are uttering to all who pass the cordial invitation, "At half-past eight this evening, a public 'contradictory' meeting!"\*

It is not yet the season of which the poet sings. The season of cold December evenings, when

"The wind  
Down the collars of closely buttoned coats  
Pierces with a hundred pins."

And a goodly number of persons pause in surprise, glance at the prospectus which has been slipped into their hands, or look up at the broad band of white cotton cloth which, stretched below the sign of the Cinema-Barbès, invites all and sundry to listen to what will be said within.

Those who affect airs of superiority smile disdainfully and go on their way. Others, after some hesitation, decide to go in. Little by little the hall is filled. Most are men, a few are women; in all some 200, 250, perhaps even 275 persons. It is a good-natured and much-mixed audience; the workingman's cap is next the employé's "bell" hat; the blue blouse rubs elbows with the coat; of the employers' class there are few. While quietly awaiting the opening of the meeting, many look over *L'Effort*,† which is scattered broadcast through the hall.

The exercises begin. Comrade Peyric‡ announces the character of these meetings and their purpose—"to seek the truth by a common effort, in a discussion which must never fail to be courteous. Each in his turn may set forth his conception of the problem before the meeting; interruptions are forbidden; it will be easy for those who may have resisted more than once an impulse to interrupt, to keep all these discussions in mind, and at the close of the address to make all the more eloquent a rejoinder." Then he presents the speaker of the evening, or himself treats the subject announced.

\*Meeting for discussion.

†The Y. M. C. A. weekly paper.

‡Director of *La Maison Verte*.—EDITOR.

In the early days of these meetings there were frequent interruptions, which, however, afterward became more rare. More often than not, the speaker could treat his subject in the midst of almost perfect silence, during forty-five, fifty, even sixty minutes. At times a disturbance arises—people become restless, interruptions are multiplied when some one from the audience, facetious or otherwise, stirs up the audience by such exclamations as this: "You Christians in times past committed abominable crimes, forbidding Galileo to assert the motion of the earth, burning Joan of Arc, *condemning Socrates to drink the hemlock!*" or again, "The employer is brutal, the working-man is brutalized, all humanity is brutalized!"

The audience is prodigiously amused by such an acquaintance with history as that which lays at the door of Protestantism the crimes of the Inquisition or even the death of Socrates, as well as by the summary judgment passed upon the human race by the speaker last quoted.

The audience was also greatly tickled when one evening some one interrupted with "You are always speaking of men. (The subject of the evening was the supernatural.) Why don't you bring in the women, too? I am as much the son of my mother as of my father." "I should not dare to doubt it for a single moment," was the quick reply, upon which the audience burst into a roar of laughter.

An old man with a white head, who asserts that he has read much and seen much, but who appears to have remembered little, proceeds to most trenchantly lay down the law, quite ready to take offense if his deliverances are not accepted as axioms.

"Christianity," he affirms in a pontifical voice, "abases humanity, making men into slaves. Conscience is only an agglomeration of ideas."

M. Fleury interposes: "How can a materialist speak of ideas?" The old man goes on: "Science is the great deliverer from superstition."

"Who has a right to speak in the name of science?" asks the Chairman.

"I!" he replied unhesitatingly. Evidently he is a privileged person. Even Pius X claims only religious infallibility,

but our man is so certain of himself that when one of those present, a professor of mathematics in one of our great public schools and examiner of candidates for the Polytechnic, ventures to object to some of his statements, the former at once puts him in his place. HE alone has scientific infallibility.

In vain are arguments brought forward from Christian and spiritual experience; in vain are words quoted from such devout scientists as Pascal, Lamarck, Louis Pasteur, even Taine. They were such petty minds! Our man went out unconvinced.

Happily, there are disputants of another temper. Comrade Baron, of the *Sillon*, for example, while emphasizing the grave divergences between his Catholic belief and our Protestant faith, forcibly brings forward the need of a sound democracy of individual regeneration and perfecting. Comrade Dubois, of the Popular University of Montmartre, with a better psychology than that of our aged friend, groups humanity in two classes—those who are satisfied with things as they are, and those who labor for the ideal. The latter, he says, on fire for justice and brotherly union, should suppress their differences and work together for the triumph of a better society.

I must not close without touching upon one of the most interesting debates which I have been permitted to hear—one asked for by the trades unionist Stoquet. In a former meeting the relations between Christianity and the Social Question had been discussed, but as he had not been informed, and was unwilling to discuss such a question extempore, Stoquet had asked that the subject should be continued at the next meeting. The speakers on the other side were friends René Maluski\* and Peyric. It was one of our calmest, most courteous and most fruitful debates.

In fact, even the controversialists first cited, who aroused the audience to such an uproar of laughter, have said some good things in our meetings, one of them especially on the subject of temperance.

On the whole, the effect of these meetings has been excellent, especially upon the young people of our halls, who helped without considering their trouble.—*Abridged from "L'Effort."*

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\*Pastor at Ivry.

## THE MOTOR AND THE MOVABLE HALL

By M. JULES SAINTON

We have put up the Movable Hall, *La Semeuse, numéro Deux*, in the little town of Saint Nazaire, a maritime town at the mouth of the Loire. It has some 30,000 inhabitants, mostly working people occupied in the government yards; they are chiefly Bretons who have left their villages, where they could scarcely keep body and soul alive, to gain a better living in the yards and factories here. This change of residence has not been helpful to them religiously, as they are for the most part only too easily drawn in by the current of atheism and materialism, and they fall a prey to the prevailing temptations of alcoholism and immorality. Still, among many, there remains much that is hopeful.

We began quietly; when the hall was ready, we did not make a great display to attract the public, fearing that we might be invaded by a crowd of noisy and ill-disposed persons; and as there is a strong clerical influence in the town, we felt that we must be prudent. We gave away some hundreds of handbills on the chief streets on Sunday, and that was sufficient to bring us a good audience, with many well-disposed and thoughtful people among them, who came to see what we were going to do, and to judge of our work. We had thus from the beginning quiet meetings with those who knew how to behave. The men all took off their hats on entering, and women and not a few ladies ventured into the hall. The rowdy element was easily kept in order, for we had the majority with us.

We had meetings nightly for a week, and now we hold them five times a week, having had an average of one hundred, with many listening outside. On Sundays our numbers have run up to as many as four hundred, within and without.

A very intelligent man, well taught and thoughtful, who was at Saint Nazaire only for a visit, came to three meetings, and was much impressed. After several conversations with us he gave us his address that we might send him a copy of Adolphe Monod's book, "*Lucile, ou la lecture de la Bible.*" We had mentioned it as giving a clear statement of evangelical truth. A few days after he wrote to us, saying, "I have begun

to read the book; the arguments of Monod are of the greatest weight." He has invited us to go and see him.

A gardener who has been attending all the meetings and has been trying to make them known around him, said, "You will have good success, but it will take time. The impression already made is excellent; people are all talking about the addresses, and are agreed that they are worth hearing, and that you are doing a good work. The main thing now is to persevere."

A gentleman has been coming several times who is a strong Catholic. He asked for a Testament, the five-cent edition, which he bought; then he said, "Give me back, please, the twenty-five centimes and take this franc; the rest will be for your work." He bought a hymn-book also, and he sings the hymns with all his heart. On leaving he said to one of the friends, "I have learnt more by coming here than I have learnt all my life since my childhood. I see now that outward ceremonies are of little value."

Another interesting case is that of a young man who is blind. He has come from the beginning, bringing with him two or three friends, besides his guide. He is imbued with anarchist ideas and could not at first appreciate the religious influence of the meetings, nor, in fact, understand our phraseology. He is very musical and picks up the tunes at once, and is able also to remember the words of the hymns in a surprising way; he and his friends sing with great fervor, and it seems as if the Spirit of God was working in his heart. One evening he was the first to enter the hall, and I complimented him. "Yes, we are faithful at the rendezvous, are we not?" "Yes," I replied, "that is excellent; but my great desire for you is that you may be with us at the heavenly rendezvous." "That is not yet quite certain," he said with an accent that showed that he was not yet fully in the light, and that to gain such a height seemed almost impossible.

There is a small Protestant church at Saint Nazaire, of which the pastor is M. Corby, an ex-priest, and the evangelist of the McAll Mission. He was away when we began, but now we have his help, which is most acceptable; from the beginning we were aided by several of his people in the singing, and

that encouraged the people to buy the hymn-books and to join in learning the hymns. We have already sold one hundred and fifty hymn-books, and the singing is really quite good.

"It will take time," as our friend the gardener said. The Bretons are naturally timid and reserved; we cannot force things; they take a long time to make up their minds, and only give their confidence after they have waited a good while. But once given it is for always, and faithfulness is one of the most striking traits of their character. So we may be led to stay on here for a longer time than we had at first contemplated. We shall see how things shape themselves.

Now about the work in the Fairs. Before beginning this work in Brittany I had made several rounds in the parts where the boat "*La Bonne Nouvelle*" has been working. The effect of the boat work varies according to the disposition of the population. Generally speaking, the Fairs in the neighborhood of the places where the boat has been have been the best for my work. I have been well received, and often in the groups gathered round the motor I have found persons who have been on board and have been delighted to see some one from the boat, and have helped in selling the books to their friends. But when working at a distance of twenty to thirty miles away from the tracks of the boat, I have found a good deal of opposition, and I have been even insulted, though never assaulted. "Keep your insults for yourself; we will not notice them; we are men of peace, and we have no intention to quarrel with any one," I said to a fanatic who was hurling abuse at us. Several came and bought Testaments under the man's very nose! This contrast is easily explained; around the boat, the people have come for three and four miles to attend the meetings, and they have given their testimony as to what they have seen and heard, and thus have established the reputation of the meetings and of the speakers.

Farther away, where we were quite unknown, when the coming of the boat was heard of, the priests and fanatical clericals indulged in all sorts of caricatures of the Protestant preachers and their work. This shows how far the reputation of the boat work carries, and of what great importance it is to strengthen this work by that of the motor, to dissipate these

prejudices and to reply to the calumnies of the clericals, and make clear to the people the truth concerning the work of the Gospel. By this we shall clear the ground for the Message.

We are encouraged by our rounds in Brittany; as last year, in many places, we have been very warmly welcomed, and the sales have been large. We have never heard any adverse criticism of the books sold on a former occasion, and many who purchased have advised their friends to buy on our second visit. At a Fair in one of the most ignorant parts of the Morbihan, a burly man began to complain of our coming to sell Protestant books, which were thoroughly bad and which no Catholic should read. "Excuse me, monsieur," said a man loudly, "these are most excellent books; I bought one at the Fair at Vannes."

One of the colporteurs of the British and Foreign Bible Society, who is now working around Saint Nazaire, has been surprised and delighted by the welcome he is receiving in his house-to-house visits. He is finding everywhere persons who have bought books at the Fairs in the vicinity, and many who have seen the books in their neighbors' hands are buying from him. There is one spot, where there are several large villages, where the population remains truly religious while free from the influence of the priests, and where they would welcome the evangelists; we are wondering if we should not go there with the Movable Hall.

So the motor and the hall work in together admirably; the first opening the door, preparing the people and showing the most suitable places for the placing of the hall, which will be able to spend weeks on the spot and so do a deeper work.

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"Requests of God are always heard—and answered according to His wisdom—though it costs a struggle sometimes to accept this." These words, accompanying a check for the Building Fund, are worth remembering by all of us who are earnestly trying to raise money for the Mission. In the present case the cause had been presented some nine months before, and apparently without result. But because the request had been made "of God" as well as of the person addressed, the answer came in its due time.

## THE TWO BOATS

The "*Bon Messenger*" is at Epernay on the Marne, after spending several weeks at Pontoise, in which town M. Cerisier, always a friend of the Mission, is pastor. He will keep a pastoral eye on those who were attracted to the boat. Fifteen years ago "*Le Bon Messenger*" spent some weeks in Pontoise, and its memory had not been lost. "Captain" Brochet writes especially of an old woman, over seventy years of age, still obliged to earn her living by washing, who is "always joyful" and full of trust in God because of what she learned on the boat so long ago. "She showed me a New Testament which she had bought on the boat," writes M. Brochet. "One evening when she was reading it by candle light, her sight being dim, she held it too close to the flame. The New Testament caught fire, but was not entirely burnt, and she showed me the blackened little volume, which she keeps with the greatest care. Some one has given her a large text Bible, which is her great consolation."

"*La Bonne Nouvelle*" has been going northward toward the great industrial centre, Le Creusot. In two places, Melay and Iguerande, Pastor Delattre, of Roanne, was begged to continue holding meetings after the departure of the boat, and he has been doing so each Sunday.

At Digoïn, which is an out-station of the church of Montceaux-les-Mines, the boat remained for several weeks, and the results were very interesting. Pastor Josselin writes thus of his impressions: "Some people affirmed that in this village, partly bourgeois and partly working class, the boat would not have much success once the curiosity of the people was satisfied. But this was quite an incorrect prophecy, for the fact was that as the weeks went by, all prejudices seemed to disappear, and only sympathy and interest were manifested toward us. Many persons, several whole families, never missed a single meeting, and when, after a brief interruption, we began again for two evenings, there was not room enough on board. And the only regret was that we had to leave them! Some one said, 'If only you could stay till the frost begins, and then be frozen in for all the winter!' It is true that the boat itself is an attraction, especially to the country folk. They admire its

look of comfort and its brilliant lights and general attractiveness, but it is the words of help and of truth that they hear that form the real attraction.

“The Gospel has penetrated here as never before, and has reached many for the first time. And this explains the fact that when we had to carry to the grave the remains of one of our number, an immense cortège followed the family to the churchyard, and we were able to preach to them once again the old truths they had been listening to nightly on the boat. In many homes the Bible has now its place, and is read and pondered. Three families have begun to attend our little service, and God only knows in how many hearts the work of grace has begun.”

The “*Bonne Nouvelle*” has now gone on to Coulanges.

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#### A TOUCHING FAREWELL

Those who visited the “*Bon Messenger*” in its early days—fifteen years ago—will remember M. and Mme Huet and their two little daughters. M. Huet was formerly a priest, and he left the Catholic Church after many a struggle. He married Mme Huet shortly after, she having been a teacher in the neighborhood where he was living as priest, in the Marne Valley. It was remarkable that when the boat was in the parts where both M. and Mme Huet had lived, and where they were well known, the clerical press did not dare to attack them, whereas, when the boat was in other parts, the clericals did not cease to do all they could to besmireh them and hold them up to contempt! M. Huet did a most excellent work on the boat; he was always calm and courteous, always with a kind smile and ready welcome, and he won all hearts by his unflinching gentleness; while Mme Huet was his right hand in everything, and was specially useful in the children’s meetings, her way of teaching the little rusties being admirable. After spending several years as “Captain” of the “*Bon Messenger*,” M. Huet took charge of that hall in the Rue d’Aubervilliers, in Pantin, of which mention is more than once made in this number. It has, however, become necessary for this devoted servant of Christ, and his equally devoted wife, to take a season of rest, and the closing of the hall in Pantin seemed to sound the note

of departure. At the Workers' Prayer Meeting of Friday, August 5th, held of late years in the hall of the Rue du Temple (New York Hall), M. Huet made his farewell address and took leave of his colleagues and friends. He begged that he and his family might be especially remembered in these prayer meetings, which, since leaving the boat, he had never failed to attend, and especially recommended to Christian sympathy the former priests who, like himself, had felt compelled to leave the Church of Rome. He explained the difficulty with which an ex-priest could obtain even the most inferior position, how hard it was for such, too, to work their way through the theological difficulties which often overwhelmed them, and he begged for great leniency in judging of their piety, since it is not knowledge but prayer which leads to faith. This touching address deeply moved those who have long worked in company with M. and Mme Huet.

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## HOME DEPARTMENT

### To Auxiliaries in General

As a means of increasing local interest in the McAll Mission, would it not be a good plan for each Auxiliary to subscribe for a copy of *THE RECORD*, to be given to the local public library? Where there are several branch libraries, why should not individual members subscribe for a copy to be placed in the reading room of the branch from which each individually draws books? No one can foresee what may be the outcome of twenty-five cents thus invested.

### Campaign Literature

It is the purpose of the Board henceforth to publish in *THE RECORD* such matter as its Committee on Forward Work may prepare for the help of Auxiliaries in their efforts to give publicity to the McAll Mission, and thus widen the field of interest in the work and increase the number of subscribers. The first of these, which will be found on pages 29 to 31, is a very telling "Sketch of the McAll Mission to France," especially designed for distribution in midweek meetings. Issued as a leaflet, it is furnished with an attractive title page with medallion portraits of Dr. and Mrs. McAll. It is hoped that not only each Auxiliary

will make large use of this leaflet, but that individual readers of THE RECORD, not connected with any Auxiliary, living, perhaps, in towns where there is no Auxiliary, will send for copies to distribute in the mid-week meetings of their churches.

**Chairmen Needed** A Chairman of Committee on Forward Work is asked for in each Auxiliary. Kindly appoint her at once, sending her name and address to the Chairman of the National Committee, Mrs. Roberts Le Boutillier, Wayne, Pa.

**Elizabeth** The Committee on Forward Work has formed four sub-committees, each with its own chairman, on Sunday Schools, Christian Endeavor, Prayer Meeting and Women's Societies.

**Philadelphia** A leaflet has been prepared for distribution among the pastors of this city. It may be useful as a model for other Auxiliaries:

*To the Pastors of Philadelphia:*

The Philadelphia Auxiliary of the American McAll Association desires to widely diffuse information about the McAll Mission in France, which has been called the most romantic and fascinating of modern missions, and, to those who have studied the present political and religious crisis in France, seems the most important.

Will you devote one Midweek Service or Prayer Meeting during the winter to this work?

We do not ask a collection or contributions.

As Mrs. Montgomery writes in the latest Mission Study book, "The mistake in the past has been too great emphasis on collections and too little on education. We have fished for pennies rather than for people." Last year, in the Missionary Conference at Northfield, it was said that the four great evangelizing agencies of the age are The McAll Mission, the Young Men's and Young Women's Christian Associations and the Salvation Army, putting first The McAll Mission.

Will your best and most consecrated speakers study the subject and then tell of it at one of your services?

Information and literature on all phases of the work may be obtained at the McAll Bureau, or, if requested, will be mailed to you.

Sincerely yours,

(MRS. H. L.) FRANCES M. G. WAYLAND,  
*President of the Philadelphia McAll Auxiliary,*  
*Corresponding Secretary of American McAll Association.*

**Annual  
 Convention**

It is none too soon for the Auxiliaries to take into consideration the question of delegates to the Annual Convention of the Association. Each Auxiliary is entitled to five voting delegates, and as many others as can arrange to attend. It is safe to say that the resultant enthusiasm and the financial returns in each Auxiliary during 1911-12 will be in proportion to the number of delegates, official and voluntary, sent to Troy next May. Especially should the New York and Massachusetts Auxiliaries be largely represented there. Some of these Auxiliaries have sent no delegate to an Annual Meeting for one, two, three—how many?—years. They do not know what they have missed. Each Annual Convention excels the previous one in interest, enthusiasm, power, value as working motive, as year by year the religious situation in France becomes more acutely important. If it is worth while to maintain an Auxiliary, to go through all the labor of collecting money and disseminating information, it is worth while to send delegates to the Convention, where they can look their fellow-laborers in the face and gain inspiration from the communion of numbers and the new knowledge which every such meeting brings to consciousness. The expenses of the journey are one of the best of missionary investments. Do not let engagements which might have been postponed or anticipated prevent attendance at the Convention. Begin now to plan so as to leave free the first week in May for a journey to Troy.

**Brief History  
 of the Mission**

On the next three pages will be found the historic sketch to which allusion has already been made (page 26), which after the publication of this number will be struck off for free distribution among those who are unfamiliar with the work. Make large use of it!

## SKETCH OF THE McALL MISSION

The McAll Mission, or Mission Populaire Evangélique, as it is called in France, is an undenominational evangelical Mission for making known to the French people the simple Gospel, especially to the "working people" and their children. Its founder, the Rev. Robert Whitaker McAll, was a Nonconformist clergyman with a large church in England, where he had been settled for twenty-five years. He and his wife for the first time were to spend their vacation in Paris, and just before he left London, in the summer of 1871, on the very day he was to start he went to the Bible Society for French tracts to distribute in Paris. On August 18th, as he stood on the street in Belleville giving out these tracts, an unknown workman stepped up to him and said, "We are done, we workmen of Paris, with an imposed religion; we are ready to hear a gospel of freedom and earnestness." The now nearly forty years of the Mission's history started from this simple incident.

Mr. McAll felt that these words were a call from God, and, returning to England, he gave up his church, and at the age of fifty he came to Paris and opened the first French Hall in January, 1872, knowing only a few French phrases.

This first station of the Mission was a modest little wine shop situated in Belleville, transformed into a meeting hall, with seats for forty persons. The simple announcement over the door read:

TO WORKINGMEN  
SOME ENGLISH FRIENDS WOULD LIKE  
TO TELL YOU OF THE LOVE OF  
JESUS CHRIST  
ADMISSION FREE

The Halls, or Salles, are still, for the most part, shops directly on the street, transformed into lowly places of worship, by cleansing, seating and putting texts of Scripture on the walls, and a cabinet organ and reading desk on the platform. At meeting time, a faithful worker outside the door invites passers-by to the simple evangelistic service.

From this humble beginning, the work has grown, until

in 1909 over ten thousand meetings were held by the Mission workers.

To maintain the work on its present scale, sixty thousand dollars annually are required. This comes from France, Switzerland, Great Britain, Canada and the United States. The recent action of the French Parliament, in abolishing the Concordat of the First Napoleon and separating Church and State, taking, as it does, three hundred thousand dollars a year from the Huguenot churches, not only cripples them, but, for the time being at least, must seriously diminish their ability to carry on the missionary agencies of the country. The call comes to America, therefore, for aid to see the Mission through this critical, albeit most opportune, time. Only one-sixth of the Mission's staff are remunerated workers.

Without the co-operation of the Protestant churches, the success of the Mission would scarcely have been possible. From the beginning the French pastors have given their help generously as speakers in the halls and as members of committees. The membership of these churches have also gladly and graciously lent their aid. Of financial help the French churches can give but little. In flesh and blood, however, they have contributed five-sixths of the Mission's staff. At the *Maison Verte*, e. g., twenty of the Sunday and Thursday Bible school teachers are young women from the Reformed Church du St. Esprit.

Mr. McAll at first used all of his own limited resources. Then, as the work grew, he applied for aid to England and America. In consequence of his appeal, and largely through the efforts of a devoted young girl, Miss Elizabeth Rogers Beach, the American McAll Association was founded. This Association has sixty Auxiliary Societies in different parts of the country, whose aim is to collect the money needed to carry on the noble work in France.

*President,*

MRS. CHARLES H. PARKHURST,  
133 E. Thirty-fifth Street, New York.

*Treasurer,*

MRS. A. R. PERKINS,  
302 West Upsal Street, Germantown.

## FACTS TO REMEMBER

*The McAll Mission in France* is an *Evangelistic Mission*, and aims solely at taking the Gospel to the people of France. It is interdenominational in character, and its basis is that of the Evangelical Alliance.

The work of the Mission lies *not only in Paris* and in the environs, *but all over France*, and in *Corsica*.

There are at the present time *fourteen halls* in Paris and environs, and *thirty-five* others situated in twenty-seven localities.

A great variety of work is carried on in these halls, such as Evangelistic Meetings, Children's Schools and Meetings, Gospel Temperance, Mothers' Meetings, Young Men's and Young Women's Christian Association work, Christian Endeavor Societies, Meetings for the Blind, Bible Classes, etc., etc.; and work is also carried on in many villages and hamlets.

*Movable Halls* are being used for village work in the North and in Brittany.

*Two Mission Boats*, "*Le Bon Messager*" and "*La Bonne Nouvelle*," are at work on the rivers and canals, carrying the Gospel to villages and hamlets that are entirely without any Gospel testimony. The former has been at work over *seventeen* years, and the latter over *seven* years, and the results have been most remarkable. The story of this boat work is one of the romances of modern times. There is also an automobile devoted to this Gospel service.

## WAYS OF HELPING THE MISSION

First. Pray for it. Second. Become an Annual Subscriber. Third. Inform yourself, and tell others. Fourth. Use McAll Programs in Prayer Meetings, Sunday Schools and Young People's Meetings. Fifth. Hold Parlor Meetings and persuade others to do the same.

Contributions may be sent to MRS. A. R. PERKINS, Treasurer, 302 West Upsal Street, Germantown, Phila., Pa.

Send for literature to MISS HARRIET HARVEY, General Secretary, 1710 Chestnut Street, Philadelphia, Pa.

Mr. Berry's clear cut showing of the frustration which the venerable Protestant Church of France suffers in confronting the prejudices that a political Romanism generated will not be interpreted in any wise to the discredit of that church. The old foundation of the Huguenots is doing an incalculable service to the republic in holding together a nucleus of evangelical spirits who will yet vindicate the name and honor of the church against the surely temporary, though now overwhelming, ravages of a rampant atheism. Meanwhile the advantage which the McAll Mission has in freedom from terms and forms of the ecclesiasticism which France so indiscriminately hates should be availed of in the largest possible degree. The McAll movement to-day takes French anti-clericalism unexpectedly in the rear, and it is the best of strategy in the general cause of the Christian church to press the battle there.—*Interior.*

### RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

SEPTEMBER 17, 1910—NOVEMBER 16, 1910

NEW HAMPSHIRE, \$16.00		PENNSYLVANIA, \$217.21	
Bethlehem Congregational Church	\$16 00	Philadelphia Auxiliary . . . . .	\$217 21
VERMONT, \$5.00		DELAWARE, \$10.00	
Guildhall, Rev. and Mrs. L. M. Pierce . . . . .	5 00	Wilmington Auxiliary . . . . .	10 00
MASSACHUSETTS, \$95.23		ILLINOIS, \$1,310.00	
Boston Auxiliary . . . . .	10 00	Chicago Auxiliary, Special Gift	1,000 00
Holyoke, Second Congregational Church . . . . .	60 23	" " . . . . .	200 00
Pittsfield Auxiliary . . . . .	25 00	Evanston . . . . .	70 00
CONNECTICUT, \$105.07		Lake Forest . . . . .	40 00
Norwich Auxiliary . . . . .	105 07	MISSOURI, \$175.00	
NEW JERSEY, \$325.29		St. Louis Auxiliary . . . . .	175 00
Elizabeth Auxiliary . . . . .	28 79	MINNESOTA, \$122.25	
Morristown " . . . . .	131 25	St. Paul Auxiliary . . . . .	122 25
Newark " . . . . .	78 75		
New Brunswick Auxiliary . . . . .	10 00		
Orange " . . . . .	76 50		

#### FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of \_\_\_\_\_ dollars.

#### FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

# AMERICAN McALL ASSOCIATION

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36 Rue Godot de Mauroi (Second Street East from the Madeleine)